

Catholic Doctrine on Indulgence

The Superabundant Satisfaction of Christ and the Saints
and the Meaning and Application of Merit and
Satisfaction Explained.

on termed "superabundant." Those such satisfactions, which are not of or for application in consistent for personal merit, are the common way of one's own sins or those of his brethren, are held over, so to speak, with the satisfactions of Christ are taken up in the Treasury of the Church. When a man is truly repentant, confesses his sins and perseveres afterwards in true contrition, in good works, in the course of a few weeks, months or years, as the case may be, by the aid of satisfying grace, fully atones for the guilt of all his sins and their temporal punishment, may then live on in grace for years, would be unreasonable to suppose that his satisfaction should be ended, which were "satisfactory" as well as "meritorious" should be lost in the former sense, for his having no more to do with the debt alone. The Church therefore treasures them up with those of Christ, to apply them, according to wisdom, to the needy.

For meritorious superabundant satisfactions of the saints is in proportion to the sanctity of their lives.

degrees of grace in which they are distinguished. The more they are purified and the number of meritorious works they performed. In addition to these is the "superabundance" of their satisfactions is affected by the personal merits and their temporal punishments. The more they have done, the greater the saint, the greater must be the superabundance of his satisfactions. Consequently those of the Blessed must have been unpeppably above the superabundant satisfactions of any of the saints, considering the holiness of her life and the fact that she had no personal sins to satisfy for. It is not possible to overestimate, therefore, nor would it be in accordance with the teaching of the Church to say,

that whilst each saint received the due merit and "eternal reward" of his merits and works, that the same good works, which were the cause of his merit, could not be kept over to be applied and offered to satisfy for the weaker members of Christ's flock.

The Church, therefore, by virtue of her power of binding and loosing, bestowed up all these superabundant satisfactions of Christ and applies them, as she thinks fit, to the souls that need them. These superabundant satisfactions of Christ and His saints are what we mean by the "treasure of the Church."

To learn from the doctrine of the communion saints the close union that exists amongst all the "living" members of Christ's flock—between the Church "Triumphant," "Militant"

of the "Suffering Church." "We are a levery one members of one-another," said St. Paul. The XIth Council of the United to closely in the bonds of "one-ith" and divine charity the weaker members are assisted by the strong and as member, as in the natural body, the suffering members are sustained by the healthy body agreeably to the command of St. Paul: "Bear ye one another's burdens" (Gal. VI. 2).

Thus then are the satisfactions of the saints, which are "superabundant" and the sufferings of the saints, which are "few and light," the duty for every one's own, held ever, treasured up to the Church, and applied and offered to the Divine Justice, in behalf of the weaker members of the Faithful.

It is also the duty of the saints, the "Communion of Saints" and the "Treasure of the Church" will prepare the mind and make it extremely easy to fully comprehend the teaching of the Holy Church regarding Indulgences.

Church, by virtue of its power of "loosing," which it possesses, as well as its binding, draws upon her "Apostolic treasure" and out of it imparts mercy to her children in their spiritual needs, in part or in whole, from the obligation of personally making satisfaction for their sins and temporal punishments due them and, at the same time, offering instead, to the Divine justice, a corresponding portion of the superabundant satisfactions of Christ and his saints. This, as will be immediately explained, is the next to the last of the Catholic Church means by indulgences.

C. E. B.

TO THE DANDELION.

A common flower, that grows best beside the road with harmless gold.
First plucked of billingsome May,
First children pluck, and full of pride uphold,
Subverted buccatoers employed that they
Kideroad in the grass have found.
While the rich earth's ample reward
May match in wealth, thou art more dear to me
Than all the prouder summer blooms may see.

such as thine new'der the Spanish
 prow
 through the primeval hush of Indian
 seas.
 Nor wrinkled the lean brow
 Of him, whose heart the heart of Caesar
 is, in the Spring's largesse which she scatters
 now
 To rich and poor alike, with lavish hand,
 Though most hearts were ununderstand-
 ing to take up God's value, but pass by
 the offer as if with unremembered eye.
 How like a prodigal doth nature seem,
 How like a spendthrift all her gifts to common!

Thou teachest me to them
 How scattered for all the world's human heart
 Grace hath, reflects in joy its scanty
 gleam
 To heaven, and could some wondrous ser-
 ver show
 How we but pay the love we owe.
 And with a child's undoubting wisdom
 In all these living pages of God's book
 —James Russell Lowell.